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THE

שקל

SHEKEL



ה.ז. הופלן ד"ר Hoofien



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association. Membership on the Board of Directors is by vote of the membership and candidates for the Board are limited to the individuals whose vocation is not numismatic-related business.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

I wish to thank all those readers who wrote or telephoned their compliments to me on the quality of the January-February issue . . . Remember, THE SHEKEL is only as good as the material it contains, and bouquets should go to all the contributors for their fine work. I am always looking for interesting material to publish . . .

In this issue we start a series on Egyptian paper money, which was the legal tender in Palestine from the end of WW I till 1927. It is written by Samuel Lachman, one of the finest researchers of numismatic material in the entire world. It will definitely be the monograph on the subject for many many years to come. It is in THE SHEKEL first . . . I think you will also find the material in this issue quite unusual, and extremely well written; and the center page color section supplies full information on our May Convention.

We leave for Israel on the AINA Tour and hope to have a bag full of material to bring to you over the next issues. —E. S.

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The President's Message

ASIDE from visiting the Metropolitan New York clubs close to home, I have been to California and Florida since my last message to you. It was wonderful visiting in



MORRIS BRAM

California. The weather was warm, the atmosphere jolly, and the cordial reception which greeted me on my visits to several California INS Societies was wonderful. Oh, if California were around the corner, I'd be there for every one of your wonderful meetings.

And Miami. I attended the Miami Beach International Mid-Winter Coin Convention held at the Deauville Hotel. Our editor, Ed Schuman, in addition to his A.I.N. positions ((Exec. V. Pres.) is also President of the South Florida Coin Club, which puts on this convention now run five times. One of the better shows, run with class, but then we learned from Ed when he lived in New York. The same committees that operate the Miami Beach International will run the Greater Miami Coin Convention, held simultaneously with the convention of the American Israel Numismatic Assoc. in October. You have seen the ads for this show on our covers, and you will learn more about this later.

You have received with the last *Shekel* an insert describing A.I.N.A.'s latest project, the printing of the Judaic Tokens and Medals book. The pre-publication special price deal was only good till March 1st. We thank those who subscribed to this book in advance. Believe me, you won't be sorry. The work that is going into the manuscript, the pictures, the updated price list, deluxe bindings and gold stampings, all will make this a most desirable book, and due to the scope of its contents, a limited edition. So if you have missed the prepublication price, the reg-

ular price is still little enough to pay for a work of this calibre.

I have met with Mr. Schmuël Peled, acting director of IGCM in both New York and in Miami, with our Exec. V.P. Edward Schuman and Board member Sidney Olson. I wish I could report a feeling of mutual cooperation and some understanding of the difficulties AINA is experiencing with IGCM. However this is not so. We have many problems, and are getting loads of aggravation with this "new Regime". Perhaps we can straighten out some of these "tsuris" when we go to Israel.

The center pages of this issue contain the program of the 6th Greater New York Coin Convention. Those who have attended in the past know the numismatic exhibits are the finest in the country, with emphasis on Israel and Judaica. Most every established U.S. dealer of Israeli coins will have a bourse table. Both auctions will feature Judaica material. Those who can attend and partake in the festivities, be it viewing the exhibits, visiting the bourse, attending the auction sales, the educational forum, the tour reunion, the banquet, the A.I.N.A. General Meeting, I know you will have a most enjoyable time.

And finally, the wonderful comments I have received in regards to our *new Shekel* format have been music to my ears. Both the editing, printing and mailing of this magazine is done in Miami. And I do not have to tell you that it is one less burden for me. Special thanks must go to our editor as well as to Jack and Millie Burman, Jack and Rose Garfield, Florence and Sheldon Lechuk, Aaron and Annie Sackheim, and to Florence Schuman for their splendid effort in stuffing the envelopes and pasting the stamps, all necessary work in your receiving the SHEKEL on time.

Shalom

MORRIS BRAM

TOKENS OF THE TEMPLERS

(TEMPELGESELLSCHAFT)

By SIDNEY L. OLSON

The Temple Society was an independent religious community that split from the Lutheran church in 1858. The start of this society was in Wurttemberg, Germany. In 1860



SIDNEY L. OLSON

they had a membership of 5,000 members. At that time four of the members went to Palestine to study conditions and the possibility of setting up their own farming communities.

In 1868, several dozen families actually immigrated from Germany to Palestine and established a colony in Haifa with their leader, Mr. Christoph Hoffman. At first they tried to get a free agricultural grant from the Turkish government but when this failed they proceeded to purchase their land in 1871. They also purchased a tract of land near Tel Aviv and formed the agricultural settlement calling it Saron. The hardships were many but they survived and had successful agricultural communities. A group founded the German colony in Jerusalem in 1878 in an area called Emek Refaim. By 1875 there were about 750 Templers living in Palestine. Each of their communes had their own schools and they also had a hospital established in Jerusalem for the care of lepers. By 1906, most of the Templers had returned to the Lutheran church and had formed their own churches.

It should be noted at this time that the immigration of this early group were under the auspices of Bismark. As a matter of fact part of the expenses for this expedition were born by Bismark. In 1888

when Kaiser Wilhelm became emperor of the Germans he once again helped financially with this group.

By 1914 there were approximately 1,200 Templers in Palestine. When England took Palestine from the Turks in 1917-18, the Templers were considered foreign aliens and interred. After the war they were once again allowed to return and pick up where they had left off. In 1938 the census of the Templers of the German colony numbered 1,500 and they owned approximately 6,700 acre of land.

The Templers bought an abandoned American colony in Jaffa in the year 1868 and settled their first agricultural community there. Their first hotel was opened by Mr. E. Vaughn Hardegg and it was called the Jerusalem Hotel. This was to be a landmark in the area.

The Templers made Jerusalem the center of their activity and created elementary and secondary schools which were the foundation of their order. The school was called "*Lyceum des Tempelstifts*". Also in Jerusalem was their leprosy hospital called Jesushilfe. Their central bank was also established in Jerusalem and it was called the Centralcashe.

The Templers founded a settlement called Wilhelma to commemorate the visit of their Emperor Kaiser Wilhelm in 1898.

On the slopes of Mt. Carmel they established settlements called Neuhardtthof, also the commune of Beth Lehem and Waldheim. The latter was later settled by Jews after 1948 and was known from then on as Neve-Yahar.

Since their enterprises were so widely spread between agriculture, industry, schools, and hospital it became imperative that to have adequate currency with

which to carry on day to day business. Pictured with this article is a copy of one of the first stock certificates in the Centralcassee.

Centralcassee ordered coinage struck in brass and later in other base metal nickel-lead. These first coins were struck at the Royal Mint in Wurtemberg, and transported to Palestine from there. At the time of mintage, 40 Paras Turkish was equal to one Egyptian Piastre. The obverse of the brass series are in the value of 40, 20, 10, and 5 Paras each. The reverse has the inscription "Centralcassee des Temples". In the center of the reverse is a plough, the farming symbol of the Templers. The nickel-lead composition tokens were struck exactly the same way.

Very little additional information is known about this series of minted coins because shortly after WW I the archives of the Centralcassee in Jerusalem were flooded and almost all the records were destroyed. Most of this information that we have came from stories and memories of the old-timers in Palestine.

The most commonly collected specimens in this group are the brass series of 40, 20, 10, and 5 Paras each. Slightly more rare are the same denominations in nickel-lead. There is also a series that has the word Consummarke around the denomination of each of these.

Tokens of Templer merchants are considered in this same series of numismatic material. A series of square tokens by Breisch & Co., Jaffa, were issued before 1888 and when the company liquidated they redeemed all of the tokens that were presented. This is a rare issue for collectors.

Otto Fischer of Haifa was a Templer merchant that had issued quantities of cardboard tokens. These were accepted at face value because of his good reputation. The Jerusalem Hotel in Jaffa also issued their own tokens in the value of one and one-half Piastre that were minted in brass and guaranteed by the hotel.



THE RARE JERUSALEM HOTEL TOKEN



NICKEL-LEAD COMPOSITION



THE TEMPLAR TOKENS OF BREISCH AND COMPANY



TOKENS OF THE TEMPLERS

Continued from Preceding Page

It is known that the Jerusalem Hotel tokens were issued under a license from the Turkish government and it is assumed that all the tokens issued by the Centracasse in Jerusalem were also licensed because there was no friction incumbent with the transactions using these coins.

Much of the information for this article was from the Encyclopedia Judaica and also on a monograph by Arie Kindler dated June, 1966.



Brass Tokens issued by the bank of the German Templers at the end of the 19th century.



NEW ISRAEL 10 AGOROT ALUMINUM COIN

By SAMUEL LACHMAN, Haifa

On January 5, 1978, the expected Israel 10 agorot Aluminum coin was issued. The coin is in the same design as the existing aluminum-bronze coin. The obverse shows a palm tree with seven branches bearing two clusters of dates. The reverse shows the large numeral 10, and agorot and the year 5737 in Hebrew. The coins were therefore already struck last year, i.e. 5737 = 1977. It is at present not known if coins dated 5738 (which began in September 1977) were already struck.

The diameter of the coin is 21½ mm, and its weight 1.60 g (individual coins may differ by 0.02 g).

The coins show on both sides a polished surface. In this context, it should be noted, that the aluminum 5 agorot coin dated 5737 (1977) exists in two varieties, matt and polished surface.

The Egyptian Paper Money Used in Palestine

By SAMUEL LACHMAN, Haifa

Preface.

There is no specialized catalogue of Egyptian Paper Money. A book published in Cairo in 1945 by Hussein Abd-ul-Rahman (1) deals only with the currency notes issued at the end of World War I and during World War II until 1945. Sylvia Haffner (2) took over the particulars published by her from Arnold Keller (3). The same applies to Sten (4) and Pick (5). Unfortunately the description by Arnold Keller is not reliable. He describes notes with dates in Arabic as undated notes, there is a confusion between Tutankhamen and the Sphinx. Furthermore essays appear to have been listed as issued notes.

Introduction.

Paper money is divided into currency notes and banknotes. Currency notes are issued by the governments, i.e. usually by the Finance Ministry, or a similar ministry. Banknotes are issued by a bank. In early times private banks issued notes. Today in most countries, these notes are issued by a central bank controlled by the government.

The Egyptian paper money was used in Palestine between 1918 and 1928, and in the Gaza district of Palestine between 1948 (6) and 1968 (7). This description deals only with the notes circulating between 1918 and 1928. With the occupation of the southern part of Palestine by the Egyptian Expeditionary Force under General Allenby, the Egyptian currency was introduced in the country (8). This was made known to the general public by Public Notice No. 10 of 18 January 1918, which reads as follows:

No. 10.

PUBLIC NOTICE. OFFICIAL TARIFF.

The following are the OFFICIAL RATES of CONVERSION into EGYPTIAN PIASTRES of the coins mentioned below. On the basis of these rates these coins may be accepted for purposes of RECEIPT and PAYMENT in addition to CURRENCY.

1. Coinage other than Turkish.

In addition to EGYPTIAN CURRENCY, the following may also be accepted for purposes of receipts and payments in the Occupied Enemy Territory.

Gold at the following exchange:—

	<i>P.T. (Egyptian)</i>
English £	97.5
French 20 Francs	77.15
Italian 20 Lira	77.15
American 5 Dollars	100.00
Swiss 20 Francs	77.15
Austrian 20 Kronen	80.00
German 20 Marks	95.00

Silver at the following exchange:—

English 1 Shilling	4.85
French 1 Franc	3.85
Indian Rupee	6.5

2. Turkish Currency.

1. For the purpose of receipts and payments in the Occupied Enemy Territory the following, but no other, Turkish coins may be accepted at the rates of exchange shown below:—

£ Turkish (Gold), 87 : 75 P.T. (Egyptian).

Medjidie silver coinage (viz., 1 P.T., 2 P.T., 5 P.T., 10 P.T. and 20 P.T. pieces). 5 Turkish Piastres = 3 Egyptian Piastres.

BESHLIK = $1\frac{1}{2}$ Egyptian Piastres. At this rate the Beshlik will be legal tender up to a limit of 12 Egyptian Piastres.

METTELLIK = $1\frac{1}{2}$ Egyptian Milliemes. At this rate the Mettellik will be legal tender up to a limit of $1\frac{1}{2}$ Egyptian Piastres.

2. TURKISH NOTES are not to be accepted for purposes of receipts or payments, and are now declared not to be legal tender in the Occupied Enemy Territory.

NOTICE

The Public is reminded that the EGYPTIAN BANK NOTE is worth exactly its face value in EGYPTIAN GOLD, SILVER, or NICKEL CURRENCY and that on basis of the above rate of P.T. 87 : 75 for the POUND TURKISH GOLD, the value of the 100 P.T. EGYPTIAN NOTE must be considered as 144 Turkish Piastres Gold.

(Sd.) A. C. PARKER, *Lieut.-Colonel*,
Acting Administrator,
Occupied Enemy Territory.

Jaffa, 18th January, 1918.

This was reiterated by Public Notice No. 73 A of 12 December 1918:

No. 73A.

PUBLIC NOTICE.

OFFICIAL TARIFF.

The Egyptian Pound and its sub-divisions and multiples form the official currency in O.E.T. (SOUTH). The following foreign and Turkish currencies are also legal tender to any amount at the equivalent in Egyptian piastres shown against each. In all cases sub-divisions and multiples must be calculated at corresponding rates.

All persons who depreciate or attempt to depreciate any of the foregoing currencies by purchase or sale at less than their equivalent value or otherwise, will be liable on conviction by a Military Magistrate's Court to a fine not exceeding L.E. 50 or to imprisonment for a period not exceeding 3 months or to both these penalties.

I.	Egyptian notes, also gold, silver, and nickel coins, at their face value.	
II. (a)	GOLD :—	<i>Egyptian Piastres</i>
	English pound	97.50
	French, Belgian, Swiss 20 francs	77.15
	Italian 20 lira	77.15
	American 5 dollars	100.00
	Austrian 20 kronen	80.00
	German 20 marks	95.00
(b)	SILVER :—	
	English shilling	4.85
	French franc	3.85
	Indian rupee	6.50
(c)	NOTES :—	
	Bank of England £5 notes	487.50
	British Treasury £1 notes	97.50
III.	TURKISH pound (gold)	87.75
	Medjidie — SILVER coinage (1 piastre, 2 piastres, 5 piastres, 10 piastres and 20 piastres, pieces) at the rate of 5 TURKISH piastres equal	3.00
	Wazari (5 TURKISH piastres)	3.00
	Beshlik (2 ½ TURKISH piastres)	1.50
	Metallik (¼ TURKISH piastre) two varieties, thick and thin	0.15
	Nickel (1 TURKISH piastre)	0.60

TURKISH Treasury Notes are not legal tender in O.E.T. (SOUTH).

Headquarters, O.E.T.A. (SOUTH),
Jerusalem, 12th December, 1918.

R. STORRS, *Colonel*,
Acting Chief Administrator.

The Civil Administration declared the Egyptian currency legal tender in Palestine, vide Public Notice No. 36 of 1 February 1921:

No. 36.

(PALESTINE) OFFICIAL GAZETTE.

FEBRUARY 1st, 1921.

Page 31.

PUBLIC NOTICE.

1. With reference to Public Notice No. 73 A of the 12th December, 1918, it is hereby notified that from the 22nd day of January 1921, the following only shall be legal tender in Palestine:

Egyptian Gold, notes, silver, and nickel coins;

The British gold Sovereign at the rate of 97.50 Piastres Egyptian.

2. Nothing contained in this notice shall be taken as restricting the circulation in the ordinary course of trade of coins of any other currency at their current market rates.

HERBERT SAMUEL
High Commissioner.

January 2nd, 1921.

The Palestine Currency was introduced on 1 November 1927 (9). The Egyptian currency ceased to be legal tender in Palestine on 31 March 1928, according to the proclamation published in the (Palestine) official Gazette No. 205 of 16 February 1928:

No. 205

94

OFFICIAL GAZETTE.

16th February, 1928.

PALESTINE CURRENCY ORDER, 1927.

PROCLAMATION.

In exercise of the powers vested in the High Commissioner by Article 11(3) of the Palestine Currency Order, 1927, I, Lieutenant Colonel George Stewart Symes, Officer Administering the Government, do hereby proclaim that Egyptian gold, notes, silver and nickel coins which were declared to be legal tender in Palestine under a Public Notice in the Official Gazette of the Government of Palestine, No. 36 of the 1st of February, 1921, shall after the 31st of March, 1928, cease to be legal tender in Palestine.

G. S. SYMES

Officer Administering the Government.

9th February, 1928.
(2426/28)

The inscriptions of all Egyptian currency notes and banknotes of this period are bi-lingual, the Arabic inscriptions being equivalent to the English ones.

The Egyptian Currency Notes.

Arnold Keller (10) lists quite a number of currency notes, but it is thought that all but three were essays. Keller does not quote the source of his information. According to Hussein Abd-ul Rahman (11), only two 5 piastres and one 10 piastres notes were issued. It should be noted that Hussein Abd-ul Rahman, the author of the book, was a high official in the Egyptian Finance Ministry. There is further the fact, that the collection of King Farouk sold in auction, contained only these notes (12). It should also be taken into consideration that such a variety of notes as listed by Keller, would cause a great confusion among the population of Egypt at that time.

The issue of the 5 and 10 piastres notes became necessary due to a shortage of silver coins, caused by the considerable number of military personnel stationed in Egypt and due to the loss of a consignment of silver coins by enemy action at sea (13).

The 10 piastres note was issued according to the law No. 13 of 6 Ramadan 1336 (15 June 1918). The issue of the 5 piastres note was authorized by the law No. 34 of 18 July 1918 (14).

The Notes.

5 Piastres.

Obverse: A camel caravan in centre, colours sepia and green.

Reverse: Two sphinxes, colour blue.

Size: 99 x 60 mm. *Date:* 1st June 1918, in Arabic: 22 Sha'ban 1336.

Signature: Y. Hahha, in Arabic: Yusup Hahha.

Printers: Bradbury, Wilkinson & Co., London.



5 Piastres.

Obverse: Inscriptions, colour violet-brown.

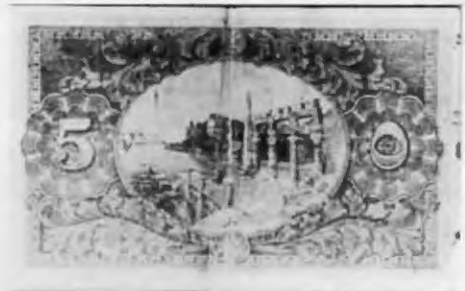
Reverse: Ruins, colour green.

The notes seen do not have serial numbers, but a "series" number composed of a letter oblique number, thus J/265. — The following are on record:

Date: 1st June 1918, in Arabic 22 Sha'ban 1336, serial letter J (J/265).

Date: 10th June 1918, in Arabic Awal Ramadan 1336, (= 1st Ramadan), serial letter K (K/193).

Signature as before. *Printers:* Survey of Egypt, Giza.



10 Piastres.

Obverse: Inscriptions, colour green, in centre orange.

Reverse: The Colossi of Memnos at Thebes., colour blue.

Size: 122 x 71 mm. *Date:* 27th May, 1917, in Arabic: 6 Sha'ban 1335.

Signature as before. Printers: Thomas de La Rue & Co., London.

No other dates of the above notes have been seen by the writer (as notes or illustrations).



(To Be Continued)

Jewish American Colonial Paper Money

By JACK L. BURMAN, L.M. - 66



JACK L. BURMAN

The monetary contribution by Haym Salomon to the successful cause of the American Revolutionary struggle was without a doubt the greatest made by a single person. But while it is most known, it does not stand alone. Haym Salomon was not the only Jew who shared his earnestness on behalf of freedom by a jeopardsy or sacrifice of fortune.

Among the signers of the Bills of Credit for the Continental Congress in 1776 were Benjamin Levy and Benjamin Jacobs. Samuel Lyon of Philadelphia was among the signers of similar bills in 1778.

These prominent Jews, lent credence to the paper money of the Continental Congress by hand signing their notes. Nothing backed this currency except the good name and in some cases the pledged fortunes of those patriots whose beliefs were so strong they were willing to give up everything.

These three men are the only known Jewish signers of the Continental or Colonial Paper Notes. Both Benjamin Jacobs and Benjamin Levy had been authenticated as Jews many years ago by virtue of being buried in a Jewish Cemetery, belonging to synagogue, etc. Samuel Lyon is listed in a book entitled "*The American Jew as Patriot, Soldier and Citizen*" by Samuel Wolf. Published by the Levytype Company in Philadelphia in 1895. Among other things, this book gives the names of every Jewish soldier who served in all American wars up to the Civil War.

The Samuel Lyon note illustrated, dated Sept. 26th, 1778, shows Lyon's signature along with a man named Roberts. A stranger than fiction occurrence is that Lyons and Roberts were the signers of a Federal Reserve Bank Note of the United States FR. 114 dated 1901.

Will wonders never cease . . .



CONTINENTAL CURRENCY (Uncut Sheet, Nov. 2, 1776) Benjamin Levy ———>

THE UNITED COLONIES
No 39967 **THIRTY DOLLARS.**

RECTE FACIES



THIS Bill entitles the Bearer to receive **THIRTY SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of Congress, passed at Philadelphia, November 2, 1776.

XXX DOLLARS.
Tho Domnellan B. luy

THE UNITED COLONIES

The United Colonies
No. 39967 **EIGHT DOLLARS**

MAIOR MINORIBUS. CONSONANT



THIS Bill entitles the Bearer to receive **EIGHT SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia, Nov. 2, 1776.

Tho Domnellan

EIGHT DOLLARS

The United Colonies
No. 39967 **TWO DOLLARS.**

TRIBULATIO DIXIT



THIS Bill entitles the Bearer to receive **TWO SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia Nov. 2, 1776.

Tho Domnellan

TWO DOLLARS.

The United Colonies
No. 39967 **SEVEN DOLLARS**

SEKENABIT



THIS Bill entitles the Bearer to receive **SEVEN SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia Nov. 2, 1776.

Tho Domnellan

SEVEN DOLLARS.

The United Colonies
No. 39967 **THREE DOLLARS.**

EX TUS IN DUBIO EST.



THIS Bill entitles the Bearer to receive **THREE SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia Nov. 2, 1776.

Tho Domnellan

THREE DOLLARS.

The United Colonies
No. 39967 **SIX DOLLARS**

PERSEVERANDO



THIS Bill entitles the Bearer to receive **SIX SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia, Nov. 2, 1776.

Tho Domnellan

SIX DOLLARS

THE UNITED COLONIES
No. 39967 **FOUR DOLLARS.**

AUT MORIS AUT VITA DECORA



THIS Bill entitles the Bearer to receive **FOUR SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia, Nov. 2, 1776.

Tho Domnellan

FOUR DOLLARS.

The United Colonies
No. 39967 **FIVE DOLLARS**

SUSTINE-VEL ARISTE



THIS Bill entitles the Bearer to receive **FIVE SPANISH MILLED DOLLARS**, or the Value thereof in Gold or Silver according to a Resolution of CONGRESS, passed at Philadelphia, Nov. 2, 1776.

Tho Domnellan

FIVE DOLLARS.

W
E
A
R
E



HERE

Twenty years ago, a group of the cities finest artists, singers, dancers, and musicians assembled in Vilna and established a Jewish song and dance ensemble. This followed an extended period of persecution and hardship for Jewish culture and communal life. It would appear that the Soviet Regime succeeded in extinguishing every Jewish spark, so it was to the amazement of many that on an evening in December 1956, a group of persons, the forerunners of the ensemble, appeared on stage in song and dance, the Jewish song and expression arose anew to life.

Despite unending obstacles and interference by the Soviet authorities, the Vilna group's activities became more established, increased and spread to the cities of Kovno, Riga, Kishinev, and others. Similar groups sprouted in many of the cities that the troupe appeared in. Lovers of the Yiddish lore, trekked for distances to be present at the troupe's performances. Its popularity grew amongst the sympathetic non-Jewish public. The troupe contributed greatly to the Jewish National movement in the Soviet Union. In 1971 its members were among the first immigrants to Israel (in the renewed wave of Soviet Aliya) and here, in Israel they organized anew, and established their ensemble named, WE ARE HERE — ANUACHNU KHAN.

The troupe enriched its repertoire, during the years of its performing in Israel adding new songs and dance; songs of Jewish valor, songs of hope and happiness; songs of identification with our brothers in the U.S.S.R. Performances by We Are Here achieved great success in the midst of old-timers, sabras, soldiers and new immigrants.

Early in 1975 "We Are Here" left for a tour of appearances in the United States and Canada, the performances were received with much enthusiasm by the audiences, and their high technical and artistic level, as well as their popular Jewish spirit was noted by the media. It was the ensemble's great honor to appear in February 1976 before the second International Conference on the behalf of Soviet Jewry in Brussels, and afterward in Antwerpen, London, and Manchester. In October 1976 the troupe celebrated the 20th year of its existence, the Jubilee concert was attended by thousands of its followers, almost all government ministers and foremost Mr. Yitzchak Rabin.

The Israeli press warmly praised the important contribution and popularity of the troupe. The name We Are Here is recognized worldwide.

A.I.N.A. was fortunate to obtain a small number of the 20th Anniversary medals of the troupe, along with the original minting dies, used to strike the medals. These were offered to A.I.N.A. members through a special mailing, one to a member, and were quickly sold out. The dies will be defaced at the coming Greater New York Coin Convention, and the final mintage will be slightly more than 1000.

**MEDAL COMMEMORATING THE
TENTH ANNIVERSARY OF THE FOUNDING
OF THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION**



The medal was based on a design for both the obverse and reverse from among over 100 designs submitted by members of the organization in a nationwide competition during the latter half of 1976. The competition was won by Howard Ahl of Florida whose designs for both the obverse and reverse won the unanimous votes of the judges. Morris Bram, president and founder of A.I.N.A. was the Medal Committee Chairman.

This medal was struck in Israel through the cooperation of the Israel Government Coins and Medals Corporation and was delivered to New York in time for national distribution starting with delivery to members and friends at the GREATER NEW YORK COIN CONVENTION, April 28 - May 1, 1977. The event was held simultaneously with the convention of A.I.N.A. commemorating the organization's Tenth Year of service to the American numismatist.

The Obverse features an ancient lamp symbolizing the major educational role of A.I.N.A. with a prominent "10th Anniversary", the years "1967-1977" and the name in full of the organization in the upper right quadrant.

The Reverse has the A.I.N.A. logo (based on a design by Nat Sobel, N.Y. 1967) set in a series of raised waves of sculpted metal suggesting the past and present of a vibrant organization.

A small number of the 59mm Bronze medals remain unsold. These are being offered on a first come first go basis, at the original issue price of \$10.00. Total mintage is 2500. The reverse minting die will be defaced in a ceremony at the coming Greater New York Coin Convention.

Nineteenth Century Medals of Jewish Scientists and Intellectuals

By ELI SEMMELMAN, Haifa, Israel

PROFESSOR PAUL EHRLICH, Medical Researcher

Paul Ehrlich was born in Schtrelen, Silesia in 1854. He has been called the greatest researcher in medical science.

He was born of German Jewish parents, studied in various German universities and started his scientific activities as an assistant in the clinic of the University of Berlin from 1885-1887. In 1890 he became professor and assistant to Professor Koch in the Institute of Infectious Diseases. In 1896 he was named Director of the Serum Research Institute in Schtigitz. In 1899 he moved to Frankfurt am Main as director of the Institute of Terapic Experiment. In 1909 he was awarded the Nobel Prize together with another researcher. He was truly a pioneer in the field of Histology, Immunology, and Chemotherapy.

All of his life he was close to Jewish causes and interests. He was an active member in the "for Zion" Society, and a community member of the Seventh Zionist Congress. He supported the Nordau Institute, from which grew the Hebrew University. This Institute he supported with his wealth, advice, and remembrance in his will.

The beginning of his scientific activities were in Hematology and Histology. Many processes in blood type distinction in use today are a result of his discoveries.



After years of research working with different assistants, in 1909 with Dr. Hata, they developed the composition 606 the salvarsan, which has the ability to destroy the spirochete of syphilis. This was considered the greatest achievement in the struggle against this disease from its first appearance in Europe 500 years prior.

His fundamental concept and working methods which he developed are still basis for medical research from which rise today the mighty buildings of Hematology, Immunology and Chemotherapy.

Professor Ehrlich died in Homburg, Germany in 1915. The medal shown shows Professor Ehrlich with Hata who most probably was Japanese. It is in bronze. The engraver is unknown.

6th
**GREATER
NEW YORK
COIN CONVENTION**

Held Simultaneously with the
Convention of
**THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION**

MAY 4th-7th, 1978

NEW YORK SHERATON HOTEL
7th AVENUE AT 56th STREET
NEW YORK CITY

CONVENTION AUCTION
CONDUCTED BY

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NASCA

EXHIBITS — BOURSE — EDUCATIONAL FORUM

PROGRAM

WEDNESDAY, MAY 3, 1978

- 12:00 Noon Security Room Opens
- 7:00 P.M. STACKS AUCTION — Manhattan Skyline Room

THURSDAY, MAY 4, 1978

- 9:00 A.M. Dealers and Exhibitors Set Up
- 10:30 A.M. Registration Opens
- 11:00 A.M. Bourse and Exhibits Open to Public
- 11:00 A.M. Security Room Closes
- 2:00 P.M. NASCA AUCTION — Manhattan Skyline Room
- 7:00 P.M. STACKS AUCTION — Manhattan Skyline Room
- 8:30 P.M. Registration Closes
- 9:00 P.M. Closing of Bourse and Exhibits

FRIDAY, MAY 5, 1978

- 8:00 A.M. A.I.N.A. Board of Directors Board Meeting — Board Room
- 9:30 A.M. Bourse Area Open to Dealers Only
- 9:30 A.M. Registration Opens
- 10:00 A.M. Bourse and Exhibits Open to Public
- 1:30 P.M. METSPAN (PNC) — Park Sheraton Suite
- 7:00 P.M. STACKS AUCTION — Manhattan Skyline Room
- 8:00 P.M. O.I.N. New York Chapter — Park Sheraton Suite
- 8:30 P.M. Registration Closes
- 9:00 P.M. Closing of Bourse and Exhibits

SATURDAY, MAY 6, 1978

- 9:30 A.M. Bourse Area Open to Dealers Only
- 9:30 A.M. Registration Opens
- 10:00 A.M. Bourse and Exhibits Open to Public
- 10:00 A.M. Young Numismatists — Oriental Room
- 11:00 A.M. Educational Forum — Manhattan Skyline Room
- Moderator: Edward Janis
- Speakers: David Ganz, David T. Alexander, Edward Schuman
- 1:00 P.M. STACKS AUCTION — Manhattan Skyline Room
- 2:00 P.M. GENA Board of Directors Meeting — Board Room
- 2:00 P.M. METAMS — Class Room
- 3:00 P.M. A.I.N.A. Tour Reunion — Park Sheraton Suite
- 5:30 P.M. Registration Closes
- 6:00 P.M. Closing of Bourse and Exhibits
- 7:00 P.M. Reception — Manhattan Skyline Room
- 8:00 P.M. Banquet — Corinthian Room, 26th Floor

SUNDAY, MAY 7, 1978

- 9:30 A.M. Registration Opens
- 9:30 A.M. Bourse Area Open to Dealers Only
- 10:00 A.M. Bourse and Exhibits Open to Public
- 11:00 A.M. General Meeting of A.I.N.A. Membership — Manhattan Skyline Room
- Admission with 1978 A.I.N.A. Membership Card
- 4:00 P.M. Closing of Bourse and Exhibits
- 5:00 P.M. Convention Closes

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THE SEAFARING GALLEY: FRIEND OR FOE?

By D. BERNARD HOENIG

Since 1963 Israel's 15th Anniversary Coin, with its graceful nautical designs, has outsailed all other commemoratives to become the unchallenged master of the series. Known simply as "*The Seafaring Coin*," it was struck with a total proof and uncirculated mintage of only 10,490, making it the smallest silver commemorative issue to date. As a result, it has become the "key" Independence Day coin, soaring in value almost 100 times its original price. Minted at the La Zecca Mint in Rome, Italy, the 34 mm. coin consists of .900 silver and has a nominal value of five lirot.

As indicated by its maritime motifs, the commemorative is dedicated to the Seafaring Industry of Israel. The obverse, created by Zvi Narkiss, shows the superstructure of a steamship bearing the Star of David on its smokestack. In the background is Haifa Bay and Mount Carmel.

SILVER DENARIUS 19 mm., 44-28 B.C.



Galley with ram, oars and sail to right. On stern navigator, on prow commander. Above, star, below, inscription: Q. NASIDI (name of moneyer).

This coin which shows a warship on one side, symbolizes the rule of Rome on the sea. The victories of Pompeius on the sea, and especially the elimination of the pirates from the coasts of the Mediterranean Sea, turned Rome into the sole ruler of the Mediterranean.

The reverse side is designed by Yitzchak Behar and depicts an ancient ship above archaic Hebrew script proclaiming "*the 15th year of the liberation of Israel*," emulating the legends of the Bar Cochba coins during the Second Judean Revolt against the Romans between 132 and 135 C.E. The source of this design is an engraving of a galley on the wall of a Hasmonean tomb uncovered in Jerusalem many years ago.

Although the accompanying prospectus of the Israel Coins and Medals Co. makes no reference to the identity of the two ships, the commemorative's theme suggests that they are contrasting *merchant* vessels, one modern and one ancient. Confirming this presumption is the government prospectus which states, in its narrative, that "the Hebrews were *navigators* and *mariners* during the First and Second Commonwealth," thus employing words that are descriptive of commercial sailors. A. H. Kagan, in his monumental work, "*Israel's Money and Medals*," specifically states that the coin commemorates Israel's *Seafaring Development* and that the Behar reverse is that of "an ancient *Hebrew* vessel."

A careful study of ancient sailing vessels, however, reveals a most astounding fact: that the galley in the tomb that prompted the design is not a Hebrew merchant ship as commonly believed. Rather it appears to be that of a *warship*: the dreaded Quinquereme of the Roman Empire! Thus, this prized commemorative coin may have inadvertently paid homage to Judaism's arch enemy instead of to its own mariners as originally intended.

Immediately identifying the galley as a Man-of-war is the long beaked prow on

the left, extending from the keel to beneath the bow. Prevalent on all warships between 500 B.C.E. and the early years of the common era, this beak was encased in bronze and served as a battering ram against enemy vessels. The circular shields further spotlight the Seafaring galley as a Roman Quinquereme which had facilities for three banks of oarsmen: two below deck and one behind these protective ramparts (although only the lower two were most frequently used).

But it is the distinctive tower-like structure forward of the sail that prominently marks the commemorative's ship as the swift Roman galley that vanquished all foes during the Punic Wars of the 3rd and 2nd centuries, B.C.E. Despite the fact that the vessel's basic concept was adopted from the Greek trireme, the turret on deck was uniquely Roman. It was often painted to look like bricks, simulating a fortress from behind which the legionnaires fought and thus satisfying Rome's penchant for waging war on land. Missing from the drawing on the wall of the Jerusalem tomb, and in turn from the Seafaring coin, was another Roman feature, the drawbridge or boarding ramp. This was used mostly during the First Punic War (264-241 B.C.E.), enabling the Roman soldiers to board the Carthaginian warships for hand to hand combat.

Any remaining doubt as to the true identity of the Seafaring galley is dispelled by Arie Ben-Eli, the Founder and Director of the famous Haifa National Maritime Museum, in a 1966 article in the museum's periodical, "Sefunim I".

"This ship," Commander Ben-Eli states, "is typical of the 1st cent. B.C. warships, when the Roman empire ruled all the Mediterranean, all enemy fleets had been destroyed, and pirate ships had begun to abound. The Roman rulers, instead of developing big warships, relied upon light and speedy ships for fighting the pirates. This ship may be one such type."

Ben-Eli further compares the Jerusalem wall drawing with sketches discovered in the Temple of Isis at Pompeii where almost identical Roman vessels appear. In addition, he notes that illustrations of fighting ships on the column of Trajan in Rome bear both the oval shields and rear

parapet as featured on the Seafaring vessel. Through the efforts of artist A. Gerstein and builder A. Arditi, a detailed model of the ship was constructed and can be seen in the Maritime Museum in Haifa.

Thus there seems to be no question; the sleek ancient ship sailing on a silver sea and commemorating Israel's Seafaring Industry is actually a Roman warship! Nevertheless, the classification of the coin's vessel as such does not resolve the basic riddle: why was a Roman battleship engraved on the wall of a Jewish tomb in Jerusalem?

Obviously there can be no definite answer. Numerous hypotheses, however, can be suggested by analyzing the Hasmonean times and the political trends of the era. Beginning with Jonathan the Maccabee (152-144 B.C.E.) the Hebrew ruling class tragically courted the Roman Empire, establishing alliances that were ultimately to lead to the dispersion of the Jewish people and an exile that lasted for two thousand years.

Rome's influence — though not nearly as keen as the Greek policy of Hellenization — was nevertheless felt throughout the Land of Israel. The Jewish aristocracy slowly moved away from Jewish law and tradition while the leadership of the nation failed to anticipate or understand Rome's imperialist intentions to suffocate even its most loyal subjects.

Even before the end of the Hasmonean dynasty, the governor of Galilee — an Idumean upstart named Herod — was using the talons of the Roman Eagle to help him claw his way into all of Judea. During his reign, Herod further strengthened his links with the Roman rulers by establishing the fabulous Port of Caesarea which was hailed as one of the architectural wonders of the world. Eventually Caesarea became known as "Little Rome" because of its political importance. Supported with the might and wealth of Rome, Herod constructed his own fleet of warships at the new port and even participated in combat missions on the Black Sea under the flag of Roman Admiral Mark Agrippa.

In view of the extensive influence of Rome, it is very likely that the Judean

warships were constructed along the lines of the Roman Man-of-war or acquired outright from the government by lease, purchase or gift. In truth, then, one could safely say that the drawing in the Hasmonean tomb in Israel does in fact represent "an ancient Hebrew vessel" despite its Roman characteristics. Certainly adaptation of foreign material is not unknown to modern day Israel with its Phantoms, Mirages and French missile boats and its own hybrid plane, the Kfir jetfighter.

Further support of this "Hebrew/Roman vessel theory" may be derived from the coins of both Herod the Great (37-4 B.C.E.) and his son, Herod Archelaus (4 B.C.E. - 6 C.E.) which portrayed war galleys quite similar to that of the Seafaring ship. Lastly, the ancient Judean tomb itself provides some major clues to the mystery. It was discovered in 1956 during construction of a building on Alfasi Street in the Rechavia section of Jerusalem. Archaeologists have dated it to the Hasmonean period when Alexander Jannai ruled as King of Judea between 103 and 76 B.C.E. The catacomb revealed a large structure with unusual Greek styling, three courts and various drawings including a charcoal rendition of three sailing vessels: a merchant ship and two men-of-war. The third warship is the largest and most legible, and serves as the inspiration for Yitzchak Behar's Seafaring design.

According to numerous finds inside, the tomb bears the remains of a man named "Jason" together with his family. While little is actually known about Jason, the classic styling of the catacomb indicates that he was probably a high ranking government official or military officer. Some historians believe that the drawing represents a sea battle in which Jason participated during Alexander Jannai's reign when the tomb was first opened for burials.

The interesting arrangement of the three vessels—a merchant ship surrounded by two warships—could represent the capture of the merchantman and its escort to the victor's port, rather than just a battle scene. The engraving in the tomb could then be understood as somewhat of a monument to Jason as a conquering hero. Similarly, considering that the tomb



Photo by Daniel Hoenig

was sealed during Herod's reign and that the drawing reflects Herodian coin designs, it can be hypothesized that Jason was a naval hero who may have fallen in battle during one of the joint Roman-Judean adventures on the high seas.

Certainly the fascinating background of the Seafaring galley should enhance the distinguished status of the commemorative, making it a numismatic oddity as well. Of greater importance, however, is that this beautiful coin which celebrates "the 15th year of the liberation of Israel" can now be observed as an object with historical significance, paying tribute — not merely to the nation's seafaring industry — but to the proud maritime history of the Jewish people.

Hoofien's "Illegal" Legal Tender

Tel-Aviv 1948

By FRANZ FRANKL

In February 1948, Britain excluded the Palestine Currency Board from the Sterling Bloc; all Sterling Holdings of the PCB in London were blocked. The last Palestine Currency Officer left Palestine May 15, 1948 *without* having made any provisional arrangements . . . *Technically* the Currency of the PCB *ceased* to function in Palestine.

The British Mandate of Palestine ended May 15, 1948. In April the Provisional (Jewish) Government appointed two bodies: "The 37" which later became the National Council and "The 13", later the National Administration, to "govern" until the first election. About the same time Ben Gurion and his colleagues first made the statement that a STATE will be declared. Ben Gurion, fearing later criticism, insisted on an unanimous resolution of the National Council. Most of the "Old Guard" Zionists leaders were against a declaration of an independent state. Prof. Chaim Weizmann was one of few in favor.

Gen. Marshall, U.S. Secretary of State, asked Ben Gurion "... to reconsider declaration of a state *despite* U.N. permis-

sion . . ." The National Council was called into session Wednesday, May 12, 1948. The most important question was to decide the arrangements for the declaration of the State. Technically the State could not be declared BEFORE midnight May 14, but May 15 was a SABBATH. So it was decided to proclaim the State *before* sunset Friday, May 14, 1948. The National Council convened on May 14 at 11 o'clock to chose the name of the State. In this session the name "ISRAEL" was proposed for the first time and unanimously accepted in the second ballot.

The meeting for the proclamation was called for 4 o'clock in the Tel-Aviv Museum — former home of Meir Dizengoff. The place and time of the meeting was told to the public only minutes before the actual ceremony. The American Delegation at the United Nations was still arguing at the General Assembly in "favour of a trusteeship for Palestine" when Ben Gurion surprised the world by declaring the *STATE OF ISRAEL*.

In his deliberations of the last few weeks Ben Gurion probably remembered when in 1915, in the middle of WW I



the Zionist Organization told Jabotinsky that it was against the formation (in Britain) of a Jewish Legion. Weizmann was one of the few who helped Jabotinsky to achieve this goal.

Declarations like the Balfour Declaration (November 2, 1917) are not given to individuals but to MOVEMENTS and their achievements. Half the Balfour Declaration was given to the Zion Mule Corps (Gallipoli) and the Jewish Legion. Ben Gurion must have remembered the days of the Paris Peace Conference when Zionist leaders were too timid to ask the Powers for an explicit delineation of the rights granted under the Balfour Declaration. A christian adviser of Weizmann urged him to ask for the "natural" frontier of the Lithani River. At that time the frontiers of Palestine were not clear. Lloyd George spoke about the biblical term "from Dan to Beersheba" only in biblical time Dan was not a settlement but a province.

Ben Gurion realized that "if NOT NOW, then PROBABLY NEVER" and declared the State. The draft of the Resolution of Independence was read. The first two decrees of the State of Israel were announced; the annulment of

- 1) the British White Paper, 1939, and all laws restricting FREE Jewish immigration,
- 2) of all restrictions to buy land.

Ben Gurion had two aces up his sleeve:

A. The determination of the Yishuv to build and defend their National Home —to bring more Jews still living in exile into the Homeland;

B. Mr. S. Hoofien, Chairman of the Board of Anglo Palestine Bank (APAK) whose head office was about three blocks from the museum.

The APAK was originally designed—same as the KKL and the Keren Hayesod — as a channel for World Jewry's participation in the building of "Der Judenstaat". Ever since 1914, however, when Levontin issued the "Registered Cheques" and Hoofien's part on the "Committee for Relieving the Crisis," the bank became THE financial institution of the Yishuv.

During WW I the APAK, an "enemy company" just tried to maintain the Jewish position. In 1919 it issued the first Scrips, in the new Pound currency, the extremely rare second series (blue) of "Registered Checks". in 1921 the General Mortgage Bank was set up as a subsidiary. In 1934 the APAK took over the role of its mother company, the Jewish Colonial Trust, and arranged in London a loan for consolidation of the debts of the Jewish Agency. The same year Mr. Hoofien was instrumental in completing the Haavara Transfer with Nazi Germany. The German authorities insisted that the APAK should act as Trustee in Palestine.

It was the authority and influence of Mr. Hoofien and the APAK that made



the Yishuv accept the import of goods from hated Nazi Germany. This way 55,000 German Jews were resettled in Erez much to the benefit of the country.

During the Arab revolt of 1936 the port of Jaffa was in Arab hands and many Jews were murdered there. It was decided to construct a new port in Tel-Aviv — The Ozar Mifalei Yam was es-

started; under the Mandatory regime it was *ILLEGAL* to

- a) *print banknotes*
- b) *bring the banknotes into the country*
- c) *give an order to print banknotes.*

On top of this Mr. Hoofien had no name of a future Central Bank, did not know the unit of the currency. Not with-



established. Mr. Hoofien was one of the directors, his signature is on the certificates of the company.

Looking at this amazing record, it is no wonder that Ben Gurion and the Yishuv relied completely on Mr. Hoofien to avoid the planned — by Mr. E. Bevin — monetary chaos and collapse of the economy.

The APAK started to hoard Palestine currency, and by May several millions had been stored in the vaults. Mr. Hoofien kept close contact with Mr. E. Kaplan, treasurer of the Jewish Agency. Early in 1948 it was agreed that IF an independent state was established, the APAK would issue its own bank notes as *LEGAL TENDER*. Mr. Hoofien went to the USA to arrange for the printing of the notes. There are very few and very special printers to print banknotes and this *ONLY* for *EXISTING* Governments. This is where the trouble for Mr. Hoofien

standing these difficulties, Mr. Hoofien finally convinced the American Bank Note Co. (ABNC), who did not want to put its name on the notes, to accept the order.

It was originally planned to issue the new series in the same denominations as the Palestine Currency Board, but only 5 denominations were ordered; 500 Mils, 1-5-10-50 Palestine Pound. The 100 Pound Note was not ordered. Even with the tremendous inflation of the war years, and with the uncertain future and the coming war, it was felt that a 100 Pound Note was *NOT NEEDED*.

While Mr. Hoofien had the initial negotiations in New York, a further precaution had to be taken. What would happen after May 15 if there would be a run on the banks *before* the new series arrived? Hoofien had to make another illegal and hasty decision. Dr. E. Lehman, later in charge of the Currency Issue De-

partment APAK, ordered in secrecy the printing of primitive notes on ordinary check-paper.

The printing press in Tel-Aviv was under constant guard by the Haganah, who themselves did not know why. These APAK Scrips or "*Emergency Checks*", dated May 16, 1948, were in the same denomination and same signatures as the "*intended Banknotes*" — a total value of Pal. Pounds 7,465,000. — was printed.

There was no run on the banks and the Scrips were never issued. The APAK kept ONE set for their money exhibit, ONE set was given to the Kadman Numismatic Museum, Tel-Aviv, the remaining sets were destroyed. But were they??

In 1974 a third set was offered in a Judaic Auction — the "Reserve" was too high, the set was not sold. So at the time of the 9th AINA Study Tour we had three known sets. The author had to clarify a few important details for this study.

After a trip to the Kadman Numismatic Museum he visited the headquarters of the Bank Leumi Le-Israel. Mr. Z. Birnbaum who was ever so helpful showed him around the money museum. It was certainly a thrill to inspect within one hour two out of three existing sets. To his big surprise the author was informed

that another set was for sale. Not having the kind of money asked to spare, the author in the evening informed a well-known syngraphist about the fourth set.

With all the emotions of visiting Erez Israel after 26 years, seeing old friends, old and new sites etc., the author had no time to follow up the matter.

In the plane back to the USA the author learned that not ONE BUT TWO sets, one with cancellations on the face and the back, were bought by tour members. All of a sudden five sets are known to exist.

EDITOR'S NOTE:

I was the purchaser and am the owner of the "cancelled" set of cheques which today is the only set known with these cancellations. The set was purchased after lengthy negotiations and hard bargaining. It took less than five minutes to buy the set. I told the owner how many American Dollars I was prepared to spend for the set, waved the money under his nose, and the package exchanged hands . . . The second set was stored in a bank vault for safekeeping, and was to be sold to A. H. Kagan. Because of a strike at the bank, the set could not be taken out to view till the last day of the tour. When Mr. Kagan saw the set I purchased, and was told of the price, he immediately discounted 25% from the price he was prepared to pay for the other set, and today it reposes in the Kagan-Meremba Collection.

E.S.

Bound copies of THE SHEKEL, for years 1976 and 1977 Volume IX and X are available in very limited amounts. Covered in Blue Buckram, Gold Stamped similar to those of the past years. Price \$12.50 Postpaid. New York State residents must add applicable sales tax.

COINS OF ANCIENT ISRAEL

by David Hendin



Column No. 14

The Mysterious Monograms

MONOGRAM MYSTERY — Do the Greek letter monograms on Hasmonean coins refer to Antipater, Salome Alexandra, magistrates, or persons unknown?

The attribution of Hasmonean (or Maccabean) coins to particular rulers has been rather controversial. There has been an ongoing debate over who issued the first Hasmonean coins, and which succeeding rulers issued coins.

Another problem, just as interesting, has not received as much attention over the years. This is the matter of the Greek monograms that appear on many of the *prutot* issued with the name "Yehohanan."

On a wide variety of coins, monograms of the letters A and II (pi) and possibly Δ (delta) and Λ (lambda) occur on the reverse either below or to either side of the two cornucopias. We shall refer to coins with monograms in these locations as "Group A."

On another type of coin the letter "A" appears above the Hebrew inscription, within the wreath, on the obverse. This we will refer to as monogram "Group B."

Perhaps the first to notice the monograms in Group A was Harry J. Stein, who published an article on them in the September 1943 issue of *Numismatic Review*. He states that these monograms are the "initials of magistrates charged with the striking of the coins." He says that the "A" monograms in this group refer to Aristobulus I, son of Hyrcanus I.

Stein supposed that the Group B monogram was used when Aristobulus I was elevated to High Priest after his father's death. This, Stein wrote, was reason

enough to move his initial to a position above his father's name.

In a 1952 article, Baruch Kanael wrote his theories in the *Israel Exploration Journal*. Kanael argued, first of all, in favor of the theory that these coins were actually issued by Hyrcanus II and not his grandfather. Meshorer and others have subsequently agreed with this, though it is still controversial.

Kanael argued that both the Group A and the Group B monograms referred to Antipater the Idumaeon, a chief advisor to Hyrcanus II. Kanael explained that the monograms all seemed to be made up of the letters A and II either individually or together. The other letters that seemed to appear were incomplete or incorrectly engraved copies of those two letters. This is a plausible explanation, and similar errors occur throughout the ancient Jewish coins.

Indeed, the letters A and II are logical abbreviations for the name Antipater, and this theory has gained considerable respect.

It remained a mystery, however, why some of the monograms occur in a relatively insignificant position on the reverse of the coins (Group A) and yet others occur most prominently on the obverse (Group B).

Perhaps we can explain the dichotomy.

To be sure, it is not likely that a ruler would allow the initial of even his most powerful advisor to appear above his own name on current coins. After all, the right to issue coins is one of the most significant functions of legitimate government. Would a ruler relinquish or share this with an advisor? We doubt it.

On the other hand, it is possible that a ruler might make concessions to a royal relative who also claimed power to the throne or priesthood.

This was exactly the case when Hyrcanus II held the high priesthood, first under his mother Queen Salome Alexandra and later in his own right.

Other numismatists have already suggested that our Group B monogram refers to Alexandra. It seems this is indeed a possibility.

It is also possible that in the struggle between Hyrcanus II and his brother Aristobulus II, Hyrcanus at one time offered a compromise and placed his brother's initial on the coin with his own name.

Aristobulus II ruled in his own right

from 67 to 63 B.C.E., and issued his own coins with the name "Yehudah." Thus if the Group B monograms on coins of Hyrcanus II do indeed refer to Aristobulus they were probably issued prior to 67 B.C.E.

If, on the other hand, the Group B monogram refers to Antipater (as the Group A monograms probably do), it was no doubt issued after 63 B.C.E. when Hyrcanus II regained the high priesthood. Unfortunately archaeological evidence is rarely so precise as to differentiate between periods only four years apart. So the mystery of the monograms is likely to remain.



A
 55814 4
 4145444
 4444814
 4444

יהוחנן
 הכהן הגדול
 ליהודה
 הדסים

AE 14mm.

O: Hebrew inscription (Yehohanan the high priest and the community of the Jews) surrounded by wreath; Greek letter "A" above inscription.

Rx: Double cornucopia adorned with ribbons and pomegranate arising between horns, border of dots. Mesh 19.



יהו
 חנן הכהן
 הגדול
 חברה
 ידום

747
 1444118
 76414
 4448
 444

AE 12mm.

O: Hebrew inscription (Yehohanan the high priest and the community of the Jews) surrounded by wreath.

Rx: Double cornucopia adorned with ribbons and pomegranate arising between horns. Tiny monogram A to lower left. Mesh 18a variety.



יהוחנן
 הכהן הגדול
 ליהודה
 הדסים

55814 4
 4145444
 444844
 44444

AE 13 mm.

O: Hebrew inscription (Yehohanan the high priest and the community of the Jews) surrounded by wreath.

Rx: Double cornucopia adorned with ribbons and pomegranate arising between horns; monogram (A || ?) below left. Mesh 20A variety.

REHOVOT

By EDWARD SCHUMAN

Up to 1858, under Ottoman Turkish rule, there were no official title deeds for land in Palestine. For those who wished to cultivate the land, it was not necessary to establish ownership, as there was a plentiful supply available for the taking. In 1858, the Turkish government established a land ownership law, designed to establish ownership of the lands, and have them registered for tax purposes. Only limited lands were registered and many deliberately neglected to register their lands to facilitate the evasion of taxes.



ED SCHUMAN

1, 418,000 dunams (104,500 acres) were in Jewish hands, most purchased from the owners of large estates.

It was in this manner that the early Jewish colonies of Zichron Jacob, Mikveh Israel, Petak Tikvah, and Rehovot obtained their lands. The Menuhah ve-Nahalal Society was formed after the pogrom in Warsaw in 1881. Its purpose was to establish an agricultural community in Erez-Israel financed by the settlers themselves that would serve as a model in its efficiency and leadership. In 1890 Eliahu Ze'ev Lewin-Epstein was sent by the Society to deal with the purchase of the land and the establishment of the settlement called Rehovot. During the early years, he was the spiritual leader and the head of the settlement committee.

The paper money of Rehovoth was issued about 1890, as a medium of exchange as there was a lack of small

The enforcement of the land law under which cultivatable land which was not worked for three consecutive years, reverted back to the state, led to the concentration of vast areas in the hands of the government. The government, being unable to cultivate, leased the land to urban capitalists for trivial rents. As a result, extensive stretches of land were in the hands of individual rich landowners, the state, and the waqf. Waqf is the name given to those Muslim public, state or religious trusts in which the land was often dedicated to avoid expensive land taxes. So at the end of the 19th century, large estates of land were owned by the state, by the Sultan at Beersheba and Beth Shean, in the Hulel and Jordan valleys.

Jewish land purchases outside the four "Holy Cities" of Jerusalem, Tiberias, Hebron and Safed began in 1855 with the purchase of 100 dunams of citrus groves (25 acres) by Sir Moses Montefiore near Jaffa. By the end of 1882, 22,000 dunams of land (5,500 acres) mostly rural were in Jewish possession. Jews bought much land after 1882 and prior to World War



Description of paper token shown above:

Denomination: 26 Piasters.

Three coloured (orange, white, greenish — in stripes from left to right) stiff paper. Size: 90 x 60 mm.

Legend: On left, upwards: "Rehovot". In all four corners: 26. Further text (in French): *Ordre à la Caisse de la Colonie Rehovot pour 26 Piastres. L'Administrateur (E. W. Lewin-Epstein).*

(Hebrew Text): 26 Piasters. The treasurer of Rehovoth will pay (bearer) 26 piasters. Clerk of the Colony (Eliezer Zeev Lewin-Epstein.)

THE EXTREMELY RARE REHOVOT TOKEN



18mm. Brass. An extremely primitively made token similar to the Petah Tikva token and issued before World War I. This token is also believed to be a charity token rather than the substitute for coinage. It does not have a denomination and it is believed that it was considered to be the same value as one Turkish "Kabak."

change, and of official Turkish Paper money which as yet was non-existent in the area.

There were a high percentage of Arab workers employed to work in the fields. All of these workers had to be paid twice a month. In the beginning they were paid with paper vouchers signed by the administration officer which were issued in the name of the worker similar to a bank draft. The only money in circulation was gold and silver coins, with no small denomination coins. The basic coin was the Napoleon d'Or the French 20 Franc Gold coin. A loss of about 4% was incurred each time one of these coins were converted into small change. The Society therefor decided to print in Warsaw paper tokens of the following values: $\frac{1}{2}$ Piastre, 1 Piastre, 3 Piastres, 6 Piastres, 13 Piastres and 26 Piastres.

These denominations were chosen to match the money current, as the Franc was equal to 6 Piasters and the Medjide, the Turkish silver Thaler, was equal to 26 Piasters. So the settlement was not only provided with substitutes of the Franc and the Medjide, but also with the subdivision of these coins, such as a half, a sixth and a twelfth of a Franc and $\frac{1}{2}$ a Medjide.

Concerning the rather bizarre division of the Medjide into 26 Piasters, we learn

the following: Officially, at its issue the Medjide was equal to 20 Piasters, but when taken back by the government it was valued at 19 Piasters only, on the ground of its being worn. Different rates for the Medjide prevailed in various places. Thus, in Jaffa the Medjide was valued at 26 Piasters, not because the Medjide was valued higher there, but on account of the Piaster being valued lower. On the other hand, in Jerusalem the Medjide was valued at 23 Piasters. Thus enormous difficulties arose in calculating the prices of goods bought at one place and sold at another.

It took some trouble to introduce the paper tokens of Rehovoth, for the Arabs gave them little credit at the beginning. Only after it could be shown to them that so and so many paper tokens can be exchanged for one gold coin, were they ready to accept them. Each value of these paper tokens was of a different colour, thus enabling the mostly illiterate Arabs to distinguish the token's value by the colour alone. Finally these paper tokens were accepted by the merchants in the cities as well. Rehovoth even had a representative in Jaffa who was entitled to exchange paper tokens for gold coins.

A Turkish official learned of the circulation of these Rehovoth tokens, bought some and sent them with an accompanying report to the Pasha in Jerusalem. But the Pasha was not persuaded that the use of these paper tokens was unlawful, since they were inscribed like cheques with a payorder in the way any bank would have done. He therefore decided to disregard the official's report completely.

Despite extensive research by Arie Kindler and others, there has been very little else known about the paper money of Rehovot. Nobody knows anything about the quantity of the tokens issued, how long they circulated etc. While it is known that these were issued in six de-

nominations, only the 26 Franc are known to exist. These are extremely rare with only a couple known and these are in museum collections.

In Judaica numismatics, these cannot be considered old. It is unfortunate that records of these and similar "colonial" issues cannot be found or were not kept. Those who were contemporary are fast passing from the scene. The municipal secretary of Rehovot, Mr. G. Roszinsky, whom Mr. Kindler approached for information was unable to supply anything on the subject despite the fact he had held this office in Rehovot since 1923.

The economy of Rehovot is essentially based on two branches: citrus and science.

The citrus industry centered naturally around Rehovot, thanks to its convenient geographical situation on the main railway line of the country and its nearness to Ashdod on the Mediterranean.

For these very reasons, the Jewish Agency's Agricultural Experimental Station was transferred to Rehovot in 1932, and quickly became the nucleus of the renowned "science centre."

In 1934, Dr. Weizmann founded the Sieff Institute and in 1935 built his permanent home in Rehovot. In the following years, the Hebrew University of Jerusalem moved its Faculty of Agriculture to the vicinity of the Experimental Station and, in 1945, the small Sieff Institute became the Weizmann Institute, whose 25th anniversary, together with Rehovot's 80th is honored by a State Medal. The complex of institutions, housed in beautiful buildings surrounded by well-tended gardens, makes Rehovot a university center without destroying the pastoral charm that is still one of its assets.

Rehovot, today has a population of 47,000. Its steady and smooth development is a living proof of Weizmann's words: "*Organic growth — the longer way — is the shortest.*"

The Rehovot-Weizmann Institute Medal was designed by Jerusalem artist Yizhak Pugacz, in 1970.

For the side of the Weizmann Institute the artist chose an allegory. Science is

represented as a galloping courser thrusting forward and upwards, reined in by its rider.

Science symbols are woven into a continuous pattern taking the shape of the steed and the horseman. The horse has two heads conveying the impression of swift movement. As soon as the eye registers one position, it is already in the next. This symbolizes the tremendous progress of science in our time.

The picture is framed by the commemorative inscription with some of the letters styled to hint at a computer's perforations. The inscription: *Weizmann Institute of Science 1945-1970*, and the equivalent in Hebrew. The other side marks Rehovot's 80th anniversary.

The official coat of arms of the city shows three elements — citrus fruit, a microscope and a book — typifying the three bases of Rehovot's economic and cultural life. These elements are arranged in a highly stylized composition each in a quadrant of the circle, the fourth quadrant being filled by the inscription: *Rehovot 1890-1970*, in English and in Hebrew.



REHOVOT 80th ANNIVERSARY MEDAL



by
**Dr. Uriel
Paul
Federbush**

A new book of unusual interest will shortly be coming off the press. Written by Sylvia Haffner, well known to all those interested in Israel numismatics, it is entitled *Judaic Tokens and Medals*. Edited by Nathan Sobel, it is being published by the American Israel Numismatic Association, once again emphasizing its pre-eminent place in educating numismatists in the many phases of collecting in the Jewish sphere.

The book will be issued in a limited numbered edition, directly related to the number ordered. It will be a hard covered, large format volume of approximately four hundred fifty pages, including a plethora of illustrations.

The period covered will be from the period of Turkish rule over Palestine to the present. A great majority of the items originate in Palestine and Israel, and fall into the more recent time period.

The book begins with an interesting introduction encompassing the history of the Holy Land bridging the span from Biblical times to present day Israel. In addition each chapter has a historical introduction as well. The first item listed is the Acre Citadel Medal of 1840 honoring the Damascus Infantry which withstood the British attack on Acre. Then some Arabic exhibition medals of 1933 and 1934 are described.

Then there follows a section on City and other locality medals. Most of these were issued for presentation purposes mainly in uniface. Then comes a section on Events and Public Affairs, with the first item being the Dutch medal commemorating the 1920 Zionist Conference at San Remo. Some Jewish National Fund items are also included, although the "President's Medal" was never issued by the J.N.F. but was a private issue. Then there follow chapters on the Holocaust; Mason-

ic Medals; Sports, including Maccabiah and marching medals. The chapter on Personalities contains some of the older famous medals such as the Kaiser Wilhelm II visit to Jerusalem; the Belgian Rabbi Henri Loeb medal of 1859; and some Moses Montefiore medals. In the latter case, however, some of the most classic medallic expressions are not included.

The section of TOKENS begins with military items, including examples from the Israeli, Jordanian, and Egyptian armies, as well as UNEF, and Shekem (Israel's PX) script. A chapter on Charity, Community and German Settler Tokens follows. The early items include the 1904 Beirut Jewish charity token. Early Jewish settlement tokens such as those of Mikveh Israel, Petah Tikva, Zichron Yaacov, and Rehovot are covered. The German Templar tokens are most interesting from a historical viewpoint. Merchant tokens include the twelve Cafe Werner tokens in both bronze and copper nickel. Most of the remaining items are paper tokens with a nearly endless variety of different Kibbutz tokens listed.

The book ends with a Glossary, Index, and Bibliography, which are most helpful for the collector and student.

Perhaps the one lack of the book is one of omission. In this category are many of the older classic items; the various Vincze medals; the Magnes Museum series; the Lerner medals; AINA items; and others.

Notwithstanding this, the book fills a long felt void and is a significant contribution to the field of Judaica. Catalog numbers have been assigned to the different categories. Much useful historical and numismatic information may also be gleaned from the individual medal and token descriptions. It is unreservedly recommended, and may be obtained at an attractive pre-publication price from AINA.

Arab-Byzantine Coinage In Eretz Yisroal

by Edward Janis



To understand that little known coinage of "Eretz Yisroal" known as *Arab Byzantine* one must examine the history, geography and other background material so that a proper evaluation might be made as origin, purpose and use of the controversial issues.

The Byzantine ruler, Heraclius, after campaigning in Asia Minor and Mesopotamia over a period of years, crushed Persian ambitions for all time by voiding their earlier conquest of 614, some thirteen years later in 627. The final victory was achieved with a triumphal entry into Jerusalem in 629 with the Holy Cross which the Persian infidels had carried off when they first took the city. The defeat of the Persians was small comfort. A more vigorous and dangerous enemy appeared with the rise of Islam.

Mohammed died in 632. The year after his death, the Palestine provinces Prima and Secunda were ripe for invasion. It began with raids by Yazid ibn-abi-Sufyan and Shinabbil-ibn-Hassah into the West. After the first large battle at Wadi-al arsbah (Araba), the great depressed plain south of the Dead Sea, Sergius, the patrician of Palestine whose headquarters were at Caesaria was defeated by Yazid. Jerusalem held out until 638 and Caesarea fell in 640 after seven years of attacks.

The conquest was followed by waves of Islamic expansion which carried the surplus population of the east from a barren peninsula (little did they know of oil in those days) to a fertile region that

offered a more productive life. These were the Umayyads.

Two Junds (military areas) were created. The Al-Urdunn i.e. the Jordan covered the Galilee from the coast and extended eastward into the desert. Its southern border ran approximately from a point on the Mediterranean near Mount Carmel parallel to the northern boundary forming a strip some 45 miles wide. Its capital was Tabariya (Tiberias).

The second military district Jund Filistin (Palestine) had as its northern border the Jund al Urdunn from the coast to the Jordan River thence south below the Dead Sea to Wadi al-Arabah then back to the coast to a place about 20 miles south of Gaza. Its head town was first Ludd (Lod) and later al-Ramlah.

Before examining the coinage as to types, legends etc., let's examine the mints in each district.

AL-URDUNN — Although a Jund, some copper coins are marked with this mintmark. It is believed that these issues came from its capital Tabariya.

TABARIYA — The modern city of Tiberias located on the Sea of Galilee (Kinneret). Known for its Hot Springs. Classical coinage from Herod Antipas. City coins started under Claudius in 53 C.E. and ended in 222 under Elagabalus. Later coinage by the Umayyads, Post-Reform and Fatimid caliphs.

BAISAN — Modern Beit Shean. Figured early in the Bible as a site where Philistines displayed the body of the first Israelite king, Saul. In Hasmonean days it rose to be a major Hellenistic city and is as such called Scythopolis "City of the Scythians". Leader of the Decapolis, the league of ten cities. Defeated by John Hyrcannus II in 107 B.C.E. Captured by the Romans in 63 B.C.E. under whom we have city coins. The finest, best preserved Roman theatre in Israel and an ancient synagogue with excellent mosaics are here.

SUFFURIYA — Modern Tzipori, classical Sephoris, about 3 mi. NW of Nazareth in the center of the Galilee. Seat of one of the five synedria of the Hasmoneans under John Hyrcannus. After the Bar Kochba revolt, the Romans changed the name to Diocaesarea. Classical city coins.

'AKKA — Modern Akko. The Acre of the Crusaders. A Caananite town in the time of Joshua. Recorded 17 sieges of the city including Napoleon, Saladin, and Richard the Lion Hearted. Site of first mint in area by Alexander the Great. Coinage under the Ptolomies, the Selucids, City coins, Crusader coins and tokens. Here is found the infamous Citadel, central Palestine prison built over the Crypt of St. John.

The following are the mints of Jund Filistin (Palestine).

FILISTIN — Not a city but the district. When the name appears alone as a mint, it may be from Ludd, Iliya or Ramla depending on the time of issue. After the early issues, the name is coupled with these mints in some issues.

LUDD — Modern Lod, ancient Lydda and one-time Roman Diospolis. Home of Israel's International Airport and the "local boy who made good", St. George of Dragon and English fame. Rare city coins. First Umayyad coins marked Filistin are believed to originate here. Later coins state Ludd Filistin. Was first capital of the Jund.

AL-RAMLA — Modern Ramla. The new capital founded by the caliph Suleiman in 716 C.E. at the junction of the East-West caravan route and the North-South route from Egypt to Syria. Today the traffic on the main line Tel Aviv-Jerusalem highway is still clogged at the junction at Ramla, halfway point of the Beersheba to Haifa highway. Excellent Crusader and Moslim sites. Its coins were also issued with the additional name of Filistin.

ILIIYA — Modern Jerusalem. It is an Arabized version of Aelia Capitolina, a name given to the city of Hadrian. The now re-united city of the three major faiths was then secondary and of little consequence. Classical coins both Selucid and city coins plus Crusader. The coins sometimes appear Iliya Filistin.

BAIT JABRIN

or **JABRIN** — Modern Beth Govrin. Severus Septimus built the little town into a fortified city called Eleutheropolis. Kibbutz here called Beit Guvrin. Good Crusader preservations plus Roman and Byzantine mosaics. Classical city coinage.

'ASKALEN — Modern Ashkelon. In antiquity, a Philistine city. Captured by Pharaoh Ramesses II. Has paid tribute to the Assyrians and the Babylonians. Lived under Selucid and Ptolomaic rule followed by the Romans, Muslims, Crusaders, Sultan Baibais. Its relics remain in a charming, peaceful national park. Classical coinage both Greek and Roman.

YUBNA — Modern Yavne. Town of refuge of the Jewish sages after the destruction of Jerusalem by Titus. Ruins of Frankish Crusader family of the Ibelins remain. Located on the coastal road that runs southward from Tel Aviv to Ashkelon and is 6 mi. SW of Rehovot.

The remaining mint of Jund Filistin is Amman capital of Jordan.

All but Ramla and Yubna are "new" cities and had no previous mint histories. Walker(1) states *"It is of interest to observe that in many instances the freshly created mints were really ancient, pre-Byzantine mints of Classical times resuscitated, a truly remarkable phenomenon."*

In an analysis of of so called "Arab Byzantine" Bronze Coinage, the curator of Islamic Coinage, at the American Numismatic Society, Michael L. Bates, as part of a Colloquium in Memory of George C. Miles in April 1976, questions the validity of many of Walker's pet generalities covering the coinage. On the question of the "remarkable phenomenon" of the classical mints, Bates counters: *"What is remarkable is that anyone would speak of 'reopening' mints which had ceased to function at least three centuries earlier, as if the structures and the equipment had been locked up gathering dust. It is in fact only to be expected that the Arabs, when they adopted a decentralized mint administration, would locate their mints in the same district centers and market towns which had mints in the fragmented polities of late Hellenistic and Roman times."*

Let's face it. These Umayyads, roving Beduons, knew nothing about civil administration, tax collection and had, in the beginning, followed old practices in the conquered areas utilizing former personnel at their old positions and practices, if they did not flee from the advancing hoards.

So much for history, geography and the mints. With this background we will have a better understanding of the coins, their legends and effigies in the next issue.

CHAI - N.S. P.N.C. COVER



On October 16th, 1977, the Israel Numismatic Society of New York, together with the Israel Numismatic Society of Brooklyn celebrated a gala numismatic fete commemorating the joint 18th (CHAI) anniversaries of these two sister clubs. It was the 11th anniversary of the New York club and the 7th anniversary for Brooklyn.

To further highlight this memorable affair, a special set of "Chai N.S." medals, several tokens and a CHAI P.N.C. were unveiled. It is our pleasure to offer these P.N.C.'s to our A.I.N.A. members. The P.N.C. is unique in several aspects. An Israeli First Day Cover commemorating the 400th Anniversary of Printing in the Holy Land. They were cancelled in Safed, Israel. The covers were overprinted with the $11 + 7 = 18$ motif. The "8" of the 18 contains a token bearing the two club emblems plus a 1976 Cupro-Nickel New Year's Token overstruck with the twin towers of the World Trade Center, (where the affair was held), the "Windows on the World" emblem, and inscription "Chai N.S. Banquet, October 16th, 1977," and N. Sobel — designer's name. This token was used only in the "Chai P.N.C.". The reverse of the P.N.C. is serially numbered and a pair of U.S. postage, banking, and commerce stamps were affixed and cancelled on the day of the Banquet.



A limited number of P.N.C.'s are available at \$15.00 each, and may be ordered from the A.I.N.A. office. Please remember that New York State residents must add applicable sales tax.

CLUB NEWS

ISRAEL COIN CLUB OF LOS ANGELES



ALAN ABELSON
President



DR. NAT GITLIN
Past President



MORRIS BRAM
President A.I.N.A.

The Israel Coin Club of Los Angeles, celebrated their 13th "*Bar-Mitzvah*" Installation Banquet on January 7, 1978 with 95 members and guests in attendance. The Installation Banquet was held at the Ramada Inn, in West Los Angeles.

Master of Ceremonies was Benjamin Abelson, Founding President of I.C.C.L.A. and a Vice-President of The American Israel Numismatic Association. Mr. Morris Bram, President of A.I.N.A., served as the Installing Officer.

Among the many guests who attended were Mrs. Donna Sims, President I.N.S. San Gabriel Valley, Dr. Herbert Drapkin, President I.N.S. San Fernando Valley, and members with other offices such as Myron McClafin, President of N.A.S.C., Nate Bromberg, President of C.O.I.N., Bill Sadler, President of S.I.N., and Mrs. Sally Casalanía, President of the North Hollywood Coin Club.



I.N.S. OF MASSACHUSETTS

ED SHADE, MARSHALL SCHNEIDER and MORRIS BRAM — Defacing the dies of the latest I.N.S. of Massachusetts Medal.



I.N.S. OF MICHIGAN

JACK SCHWARTZ (top left), JIM MISSILDINE (center top), STANLEY YULISH (top right), SYDNEY BLUESTONE (lower left), MORRIS BRAM (lower center), ISAIAH SHAFIR, President (lower right).

6th GREATER NEW YORK COIN CONVENTION

Held Simultaneously with the Convention of
THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

MAY 4th - 7th, 1978

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OCTOBER 19th - 22nd, 1978

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General Chairman — EDWARD SCHUMAN